

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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FOR MIND AND MATTER. FOR THE MEDIUMS.

BY T. C. NORTON.

Help the mediums—they are travelling
in the dark as others do;
Often tugging up the hillside
With a heavier load than you.
Love the mediums—they are children
In the family of God;
Erring brothers often snarling
'Neath a persecuting rod.

Pay the mediums; they are servants
At the spiritual feast;
Kindly waiting for your orders;
Nourishing themselves the least.

Screen the mediums from the evil,
Of the mischief-makers ken;
From the tongues of false traducers,
And the blows of brutal men.

Prize the mediums, they are chosen
Instruments for heavenly skill;
Touch them with a gentle finger,
Guide them with a loving will.

Listen with a truthful spirit
To the music throbbing through;
Or the jarring notes, remember,
Oft will emanate from you.

Then their burdens will be lighter,
And their pathway brighter be,
Till the rising of that glory
Vouchsafed to poor humanity.

Mediums then will rest from labor,
Persecutors lose their stings;
Skeptics be in silence buried,
And the angels, need no wings.

Then the ruling dispensation
From all idols shall be free,
And the church will be a temple,
Sacred to humanity.

Then the purest inspiration
Will descend from heaven above;
In each heart to find an altar
Dedicated to His love.

SPIRIT COMMUNICATIONS.

MRS. J. M. P., MEDIUM.

February 2d, M. S. 35.

CONNELLY MORELL.
(Bermuda Islands).

GOOD MORNING:—This is something that I never did while I held on to my own mortal form—that is, make a public speech. But to-day I feel as though I would like to be able to contribute something that would be of interest to humanity, if it is possible. When I lived on earth I did not understand the law of my own being as well as people do to-day. I only thought I had to live and carry out my own purposes and desires without taking into consideration those of others; and I have found, after a long experience, that the majority of people misunderstand themselves, and what they wish to do for humanity. When a man works in the direction of destroying or breaking down another, or taking or appropriating that which another individual has, perhaps, spent a lifetime to accumulate, and he feels justified in so doing, by the conditions that surround him—feeling, perhaps, that all nature is against him, because he is not endowed with wealth and a position in society; that is one thing that I wish every one to take into consideration. That power which created all things, created them for a purpose; and as, in the end, all individual life will grow and become perfect, it is not right that we should scorn the lowest position in society, for each one is a necessity. It is only through influences brought to bear upon an ignorant mind that makes it willing to throw off restraint and commit one degradation after another. Every created being has within themselves a sense of justice—a sense of wrong, a sense of appreciation, and also a sense of scorn; and it is through the channels, which are in themselves perfect when fully understood, that the misery of the human family exists to-day. We do not, as a body, wish to throw oil on the troubled flame, but we see that men must learn to appreciate themselves as well as others, and to look for recompense from them for their labors. After struggling year after year to obtain position, or at least to do a little good for humanity, I wish to say to the many readers of MIND AND MATTER, not to draw their conclusions as to individuals from appearances; but judge them from the inmost workings of the human heart, which wishes, in some way, to lift up the down trodden and make conditions for society to be happy. Now, I have had opportunities of looking at and studying life, and also have had experiences of my own, which in the early commencement of my spirit existence were sad and lonely on account of my doing that which was injurious to others, and apparently of no benefit to myself. But as I progress, I see that even the wrongs that I committed are about to be made, in some way, useful to humanity; and I am grateful to give a word of cheer to every working, aching heart in the world. And when I look abroad I see that there is scarcely an individual but what feels somewhere in their hearts a loneliness and a desire for appreciation—understanding that they are not understood, and that their best efforts are put forth without appreciation. I am anxious that this crisis, spoken of so many times by spirit, should rapidly approach, and the clouds and storms that seem to hover over earnest workers should vanish and the

sun in all its glory shine upon them. But the experiences of individuals are a necessity, and a few hours of darkness, a few hours of gloom make the way for the glorious noonday sun to illuminate the world and to give joy to every human heart. I have controlled this medium before, but I will give my name to you because it is proper I should. Connelly Morell of Bermuda. Perhaps while I am here, I might as well say to you that there are events shaping themselves so that you, now bowed down, tired and broken, will in a short period acknowledge that the experiences you are going through are only the harbinger of great joy to your soul.

[The spirit who gave that communication was at one time considered an outlaw, and enemy of his race. When such men can in time become the friends and benefactors of humanity, who will question the wisdom and perfection of the universal plan?—Ed.]

ADDIS HELT.

(A Friend of the Former Spirit.)

I want to tell you something. Do you know the medium thought there would be nobody here? But you see that somebody did come, and there are a great many more folks waiting to come, and all they want is time and opportunity. I want to say that that gentleman who lived a good while ago and gave a communication, and who, some one said wanted to undo it again, says if people will look at his face they will know whether he meant what he said, and before a great while he will make arrangements to give you something else in a way no one can interfere with. [This has reference to Apollonius of Tyana, and certain recent occurrences entirely unknown to Mrs. F. the medium.] I just think while I am here I might do a little talking without telling what other people mean to do, because it has been a good while since I thought I would like to come. But I have had to wait, because, it seems, all the time, that some one else who is more interested than I am desired to come. I have had selfishness enough to come, but I did not want to hold anybody back if they were likely to do something that I could not do. Now I do not know whether I ever had any religion or not, if I had, I never found it out, and I don't think any body ever accused me of having that kind of a thing about me. But since I have been in spirit—that is since I found out I was a spirit, because it was a long time before I knew I was—I have found out a good deal more than I ever knew before about these things; and I find that there is a principle, that if people learn it and live up to it, it will take all the kinks out of the life of the spirit, while it is in the physical form. And I am just as glad as anybody that that is so; for I don't like to see people feeling afraid all the time that if they do what they want to do, that they must be punished some time or other for what they have done; and then it makes a condition for them to do that which will bring them to sorrow afterwards. Now, it is just like it was when I was a little chap. If I had told me not to do a thing, that was the very thing I wanted to do. And if he had said nothing about it, I would not have wanted to do it, but his mind held mine and made me want to do what he forbid me; and that is what plays the devil with things to-day. If you feel as glad as I do about this thing of allowing folks to come back, who are no more like you than day is like night, you feel glad enough. Because this is the very thing that is going to take all the push out of people and make them see things as they are. I am pretty long-winded, sometimes, but I don't know whether I will be allowed to say all I have got to say this time or not; but somehow or other, there are two classes of people here; and there is one class that is awfully put out. They feel as mad as thunder to think that there is a way for them to be overcome, and for the truth to get out, some time or other, through some channel. And I feel somehow as if I would like to fool them a little if I could, for they have held people so long under their thumb that they never expect to let loose. And they never look at themselves, as though making people slaves was nothing. That power which they have pretended to call God, is nothing but their own selfish desire to rule. And I think they are feeling very bad about it. But, nevertheless, the truth has got to come. We will stand guard against them and will try to get the truth before the world. Now when that other man spoke, you had little knowledge of him, I don't tell any tales, but I used to know him. [Indeed!] I did; and I know that we have got a great deal to do, and I am anxious to be at work. But the Captain says we have got to have ways before we can accomplish all we have to do. The weather has got to be a little warmer, and people need not keep themselves shut up quite so close; and when the breath wafts ever from the place, you understand, it will be exactly as you have been told. I feel so glad that I can talk. They said I might come and do something if I could, and I am now satisfied I can talk; and if I cannot gather up everything I know now, and tell it at once, maybe some other time may come when I can. And now I want to say before I go, that we have come to a place in our spiritual lives where we love everybody, [Even those old fellows who would stop the work if they could!] Yes, we only stand in their way to prevent them from destroying the work. We don't blame them for holding their lives within walls, but we intend to stand in their way and

prevent them from destroying the work; and I am awfully glad I have come. I am very glad to meet such nice folks. And I am awfully glad I can tell you what I wish, for I think you feel awful bad sometimes. But don't allow yourself to feel bad, because I tell you we have to have ways and means to work with, and that sometimes brings about things that are not pleasant. But the end justifies the means. My name is Addis Helt, of Bermuda. Ques. How long has it been since you went to spirit life? Ans. A long time ago. Over a century, I should judge. I cannot tell exactly. I only tell you how it seems to us.

REBECCA SCHOONE.

(An aged lady of Liverpool, England.)

GOOD MORNING:—I have travelled some distance to get in here. I cannot tell exactly the distance; but if you have ever been away from home you can judge. I came from Liverpool. Do you know where that is? (Yes we do.) Well there is where I came from this morning. And there was an old gentleman said I might come here because there was going to be a change in the condition of the country, and I felt as if I could not stand that. I don't know how people are going to live without the fear of the vengeance of God; and people are so inclined to make mistakes that if they had not somebody like Jesus Christ to call upon, what under the heavens would they do? It has troubled me a good deal, but the general says I have got to learn this now, because if I learn it other people will think I was such a stiff-necked Christian, that they will have freedom to look at it too. I don't like the situation at all, if it is going to break my back to do it. Now I did think it was wise for God to create somebody to bear our burdens, so that we would not be afraid of putting out our hands. Because if we had not Jesus Christ to call upon, we would have to watch ourselves all the time, and we could not have had any little weaknesses, because there would have been nobody to excuse them. I don't understand how people are going to live without religion. The Captain says everybody has, what they call humanity in their heart; and he says they can live by that, but I don't believe it. My name was Rebecca Schoone, I am eighty-eight years old, and I have had a great deal of trouble. If it had not been for Jesus Christ, I don't know what I would have done, and it bothers me. [Now let me talk with you a little. I want to say this to you, that you will find all these matters right. The way is opening to you for another kind of happiness, and to realize a confidence in your own power to progress, that you never dreamt of. Having been schooled as you were, to rely upon another, you never made an effort to get forward and to have your own nature develop and grow as it would have done had you thought, instead of relying solely upon some one else to do for you, what no one could do for you but yourself. You, depending upon another, did not feel the necessity of making any effort in the direction of what would have been really for your happiness as a spirit; and we think you can only be divested of that feeling of dependence upon something that is worse than a broken reed, when you are made to realize and know that you have within yourself the elements of growth and progress; and that you are really the one, alone, who is capable of working out your own individual development so as to reach its highest destiny. You will then begin to go forward as you cannot do, so long as you are relying upon something that has no existence. I do not know who it is that has told you there is no Jesus Christ, but such is a positive fact; and to cling to error of that kind is but to prolong your condition of helplessness. Dr. Franklin told you that you came here as a child, only, because of your inability to shake off those errors of your earthly education. He has allowed you to take control of the medium this morning, so that in passing back to the spirit state, you may know that you are not an old woman; and that there is eternal life, progress and work for you—not work that will be a hardship, but work that will be a pleasure and gratification, and which will continue to bring its reward as that work is performed. Do you understand this?] Yes; and I would like to ask a question! How is it that people did not find this out sooner. I am eighty-eight years old and feel as if I might as well not have lived at all. [Your experience will be a benefit to you. It will make you more useful, not only to yourself, but to others, whom you can teach by your experience. Let me give you this assurance before you go, that you have nothing to fear in adhering to truth and abandoning error.] I will bid you all goodbye and will try and do the best I can. After this I will have nothing to lean on. [Yes you will; you will lean on yourself, and find yourself stronger for doing so.]

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GOOD MORNING:—In addressing you this morning, I feel that I am fulfilling one of the most important missions that it has been my fortune ever to accomplish. That is, I once more use a mortal form to give expression to the evidence of a life beyond the tomb, where every human being is tending. No one exists but who knows that, at some time, there will be a call from the brighter shore, and they will have to respond. Whether the work is done well in the body, or whether it has been one constant conflict, the messenger will not hesitate to come, or turn aside from making the demand. Knowing this to be true—knowing

that every created being must eventually throw off the form and live in the spirit realms, is something fraught with such beauty that it is impossible for me, by any words, to convey to you the sublimity of the thought. When I acted in my mortal form, I took, perhaps, the lead of some men; but at no time of my existence did I desire to rule or control for controlling's sake. I was moderate in my make up, in regard to individuals, I committed some mistakes, or at least others thought I committed some mistakes; but if the care of the multitude had been entrusted to any other individual, I do not see that they could have done differently from what I did, with the experiences I had at the period I acted. Now I come to you to-day for a special purpose, and I wish each one of you to think well of what I say. Just at the present time there are innumerable forces acting upon each one of you. This is not the only instrument that departed spirits use, but each one is acted upon to work out a better condition for every human being. And I ask you, in your hearts, to have sympathy for one another; for it is through your ministrations that we expect to accomplish the work that has been uppermost so long with you. Now, I do want every reader of your paper to take well to their hearts their own thoughts, hopes and aspirations, and ask themselves if the way they are living will be satisfactory in the future, knowing that life is eternal and every thought and deed lives and exists eternally; and that when individuals throw off their mortal forms they cannot hide their souls from men; but each one stands there bathed in a flood of light, or else they look within and see gloom and misery there. Now, I do not hold to the idea that men need to seek some way of salvation; but I do say to you, that the nearer you understand a correct principle, and the greater the effort you make to apply that principle to your individual lives, the higher and happier you become, not only in your own souls, but you shed light around you which gives weak and feeble beings strength to stand up and assert their power to think and act. I am not in a condition to speak to you to-day, as I wish, and perhaps by some my name will be remembered. But I will only give you what I am able to give at the present time. I ought to be remembered by some. Whether I am or not, my name will prove.

[The power of control was so exhausted that the spirit could give no name that could be understood, nor could he name the place of his residence when on earth. He complained of the condition of fever which confused his thoughts. The name was promised, however, to be given at a subsequent sitting.—Ed.]

LORENZO SHUTE.

(West Indies).

I want you to know that I do not come with tears in my eyes. It is wonderful how some people cannot get fixed up to tell their names, but they will have to get out of it the best way they can. I want to have a little talk myself now, but I cannot see hardly, it looks as if there were so many crafts that each one interfered with the other; but there is one thing I cannot myself understand, and I don't know whether my coming here is going to give any light on the subject or not. But there is one thing; there seems to be such a great commotion in all the elements that a person hardly knows how they are standing or where they are going. Had you ever that kind of experience? [Yes.] I don't know; I sometimes feel that my way is not so difficult. Well, I don't; I don't know what it means; but I got all mixed up with a great many kinds of people, and I don't know whether or not, this isn't about as good a way as any for people to do—that is, to be able to talk through some body else, and not to be looking out ahead for breakers, all the time, like I have done. Did you hear the bells ringing? [Did you?] Yes. [What are they ringing about?] I expect, to tell the time. I don't think any of you were ever in the places I have been. But all the time while I sit here I see awful storms at sea, and I have a kind of an idea, that it was about the last thing I did see. You do not know how high the waves can ride, and how vengeful everything can look. But I suppose I have got to look until I get my satisfaction of it. Ques. I guess you landed in "Davy Jones's Locker"? Ans. Maybe I did. I tell you what I am trying to bring out now. I want to know how many of the crew went down. Ques. What vessel was it? Ans. We called it the Shining Star. Question. Where did it sail from. Answer. I don't know that you will know the places by the names they had then; and I don't want to get in the fix that other man did. We sailed, I suppose, from the West Indies, and I am trying to explain to you how and where we got into trouble. Do you know it was a good while ago? It was 1780. [That has been 103 years ago.] I was trying to see how many there was. One or two escaped, and I want to bring them all together. For we visited Cuba for a double purpose, and I thought we had done things about right. There was a fearful storm came up and swept us all into another life, it appears; but it was a long time before I found that out. Because, at that time, people were coarser than they are to-day; and coarse people who die to-day find out they are spirits sooner than we did. But we battled the storm a great deal, expecting to make ourselves secure in what we possessed, but we had to give

it up; and the Captain says we are not to come here—that is, not too many—but we got a little ahead this morning and thought we must have a little talk. For we want to unite all the forces to make one grand sweep; as we want everybody in the world to know what we have power to do, and also that we have power to visit every home on the earth and to act upon some member of the family if it possesses three in number. I don't know whether that it would be of interest or not, but I want to say this. If families would have a quiet sitting in the latter part of the day, they would aid us very much in doing our work, and make a condition for themselves to understand the truth, and also be able to battle with any adverse circumstances that may possibly arise. Is that plain to you? That is what we want, wherever people have any inclination whatever to discover the truth. Because, that is the beacon light after all. [That is true.] Now when I understand how useful men and women are, and what is designed for them in the future, I can look back and say, that I do not regret any of my past experiences in the physical life. But, I do say that if I had had the knowledge that I have now, I would have shaped my course entirely different from what it was then. But I was dependent upon the conditions that surrounded me. I do not feel that I am to blame for living the life that I did. I am very much pleased with the way you have arranged things, although I do not know that my appreciation will amount to anything to you. But I want you to feel that you are going through the storms, perhaps a little rough; but when it clears off you will be able to appreciate the sunshine, and the beauties that surround you, to a greater extent, than if you did not have the daily experiences that create a condition of unrest. I guess I will not stay, for there are people here that are anxious to come. I will tell you why I am so slow. I am gaining some power here that will be made of use sometime, and it is necessary for me to understand my bearings exactly. This is why I tarry and do not seem to say much. But I have done something else that is just as important; and if you will give my name as Lorenzo Shute, you may give the West Indies as the place of my nativity. It was the place I have the last remembrance of. Ques. What position did you hold on that vessel? Ans. I was captain some of the time. Our vessel was not regulated like vessels are regulated now. Several of us had considerable power, and which ever chose, was Captain by turns. Our interests were united, and each one of us had been turned out of society on account of disliking restraint, and wanting to be free, in the way we understood freedom.

MRS. — TAYLOR,
(Wife of Gen. Zachary Taylor).

I wish to say to you that all tears that flow are not through sorrow, and that all smiling faces do not carry a heart of joy. There are conditions in life which so act upon the individual that it seems for a time to bring out every emotion, which sometimes causes tears to flow, while sorrow may become so intense that the countenance will bear the appearance of smiling. These things go to demonstrate the great variety in individual life. What startles one with an emotion of sorrow, startles another with an emotion of joy; and each one demonstrates the sensation experienced in a different manner. When some persons feel that there is some particular good come to them, their hearts seem to cease to beat, and they feel so lifted up, or rejoiced, that the tears flow in abundance, and their souls come in near rapport with that unseen world where many friends look on and see the condition of the mind, and rejoice or sorrow with the individual. When we take hold of an organization, and wish to mould it at our will, we take into our minds this one important fact, that the more sensitive the individual, and the easier we can act upon the organization, the more complete will be the evidence which we bear to humanity of our eternal existence. I stand before you, to-day, anxious that there may be an avenue opened, where men and women can resort and see for themselves the truth, which is so inherent in your natures that you wonder how it is possible for individuals to stand back and doubt our power to return and control organizations to express our thoughts. Now, I will make a reasonable excuse for the unbelieving multitude, for I see further and clearer than they do; although looking at them from material eyes, it looks as if they wished to hold themselves in subjection to the erroneous teachings of the past. But to me, I see something else that the masses do not seem, at the present, to understand or realize. When I look into the hearts of men and women who are continually battling against the evidence that is presented to them, standing aloof, determined not to see; I look deeper than their external demonstrations, and what do I see? A strong hope, and prayer, I may say, that this thing may be true; but they hesitate through fear, sometimes. But there is another thing holding men and women back; they think that if all the past is an error and their education a mistake, and that there is no such thing as Jesus Christ; what are they to think? Or, is it possible that they may be deceived again? And they stand, as it were, between two fires, not knowing which way to turn, or what to accept as the truth. Now, to me, this is of itself evidence that men and women are coming nearer to the light, and nearer to our ministrations; and also becoming susceptible to every force that tends in that direction. You judge from these experiences just this way. You feel that all the forces are against you, and you are battling with the few, to establish truth upon a firm basis. But I, looking from a different standpoint from you, see individuals more deeply. They look over and occasionally get a glimpse of the light; and you do not comprehend or realize the joy that it gives to aching souls, unable, as yet, to throw off the yoke of the past and accept what seems to them so momentous; and they are so fearful in their souls, of again being made dupes, or of being led into something worse than their present existence. Now I, perhaps, am presenting a different view of this from any one who has ever spoken to you through a human organization. But I am able, by moral force, to utter what I see and understand to be truth. There is not an individual being in spirit life but who would, if they could feel justified in themselves, stand in the front, instead of always moving away, who would approach, and not only approach, but reach out their hands with love and sympathy, in the important work being done through your instrumentality. We see the way the matter is moving, and we also comprehend

that matter. We will eventually conquer the whole world, and make all men admit the truth. You do not know how deeply we feel every condition of your life. You do not understand that your interests are our interests—your hopes our hopes—and every aspiration of the human soul is ours, in thought, in hope, and in desire. When we approach you, we see attending forces around, and know that there are battles to be fought before men can be controlled to see that they are only destroying their own lives and their future hopes, by endeavoring to hide the light that now shines, if men and women are willing to see and understand it as such. I am here, with you, in your work. Here, working and struggling, not only for my own benefit, but for the lifting up of millions upon millions of spirits that never had opportunities to see or understand—not knowing the force that moved them was anything other than their own selfish desire. Such spirits I work to educate—such spirits I work to give a condition, that the myth that has controlled their interests shall be removed; and then the obstacles to their progress is battled down. And it is one continual up, through every continued grade of existence, until the past is only remembered as a lesson of infancy, and the joy of the present justifies the means and the ways through which the education was completed to them. We are with you—we are for you—and the hour is coming when you will no longer feel alone, not expecting sympathy; but your heart swelling out every hour, striving to have some one understand and know the sacrifices being made to place this wonderful gift of life before the people.

HATTIE LENNIS,
(Battle Creek, Michigan).

GOOD MORNING:—I have not been used to going out in company much, but they said I might come here awhile, if it would do me any good. I don't know that I can say a great deal that will be of much interest to you. But I want to tell you about my life, as nearly as I can, for I think, perhaps, it will be of some use to other people. I was blind while I lived in my organization—was born blind—and the people used to think that I was wonderfully smart. But I find out now, it was only the machinery that was broken, and the spirit could not look through it. The spirit was all right, but the machinery it acted through was injured in some way. The spirit eye was all right, but with the mortal organization there was something wrong, and I always saw. I did not see through a machine, but I saw as well as if I did. I understood some things without people telling me, and I would like people to understand this; for I think blind people could learn a good deal, if they only knew they had that capacity. That is what the General said. The material eyes were not of so much use if people understood how to use their spiritual eyes. I don't understand how it is that so many people that have eyes, and have so many things to see, don't see them. I tell you I am not used to visiting, for they always kept me out of the way for fear something would happen. I see you, every one of you—not with the physical eyes of the medium; but I see you want to do good, and I will help all I can. Sometime I will materialize, then I will see too. Do you know, some of the people, when they come to tell their names, look at somebody else and get mixed up? I will not do that. I tell you I lived a good while ago. I never was old like people who have bodies that get worn out. I must have experience to learn like other people. All the people in spirit life treat me very well; they let me have the best places, and to see the most. [You must be very happy.] I am. You know that little baby of yours that has grown to be a lady, she loves me very much, and said I must come to the circle, because papa would be glad if I did. They called me Hattie Lennis, and I come from Battle Creek, Michigan, a good while ago. That man that did not tell his name, will come again and tell it.

DEBORAH FRANKLIN,
(Wife of Dr. Benjamin Franklin.)

GOOD MORNING:—I have come to you this morning, anxious, in some way, to contribute my sympathy with the rest, knowing that individuals are always reaching out and looking forward to the time when all the clouds of life will be dispelled, and their own souls stand out in such bold relief, that individuals will understand the guiding motives of each life. I have not been in the habit of giving communications through mediums, although I have watched long and earnestly to see the strides that this wonderful truth has made throughout the world, knowing that each step gives strength and power to individuals to throw aside their unnatural conditions, and to teach them how to be themselves. I am in sympathy with the main control of this circle—that is, having for years looked to his comfort and interest—spent my life in working to make conditions for him to work and develop the mental faculties, so that they might become useful to humanity. I am here, to-day, to say to you, that I did not realize in my physical life the important work that I was doing. I did not know that each act of my life was making conditions for individuals to learn principles, and apply them, so that sometime in the future they would be the way and means by which departed spirits could control human organizations, and give their thoughts to spirits in the form. And also, at sometime to make a condition in society, where men and women could learn thoroughly what their mission in life was; and also to make a condition where there would be no more doubt in men's minds in regard to their relations to one another; and how to make it possible for this planet to become a heaven, where individuals could live and rejoice with one another, where sorrow, disease and distress would eventually disappear, and all hearts know their own joy without a shadow enfolding their brow. I am not able, on account of my earnestness, to give my thoughts, or use the instrument as I desire; but there is one thing you will understand. I still live and act out my part in this great labor, just as faithfully as ever I did in my physical form; and have taken one step after another, and watched the progress of humanity, until my heart became so lifted up that it is impossible for me to find words, to give utterance to what I see and understand that the truth is to be to you. I am the wife of Benjamin Franklin.

Pierre L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing, Address for present, Washington, D. C., Post-office.

Is Electricity and Magnetism Two Distinct Forces Or Elements.

To J. Tinney, Westfield, N. Y.

MY DEAR SIR:—You ask me through MIND AND MATTER, Vol. 5 No. 6, "Where I find the evidence that magnetism and electricity are two distinct forces?" You further remark, "My (your) investigations has led me (you) to believe that they are inseparable and convertible, the positive and negative sides of each and all circles of being, and that the chaos was the effects of unbalanced conditions of these primary elements." Sir, the gravity of the subject, and the difference of capacity in numerous minds to grasp its grand truths, calls for a comprehensive view to illustrate its true nature and merits; but the brevity of style in which you present your queries, leads me to conclude that a mere glance at facts serving as evidence of distinction in electricity and magnetism, will be all sufficient for one of your intellectual status; so you will not take umbrage if I answer your query—in true Yankee style—by asking you another, viz: If your investigations have led you to believe that electricity and magnetism are inseparable and convertible, that is to say, one and the same element, without distinction, why do you speak of it in the plural? As for instance, you say, "Chaos was the effect of unbalanced conditions of these primary elements." What elements did you mean? If electricity and magnetism are in fact, not two separate elements, but only one, please state what constitutes the other to which you allude as aiding in maintaining the equipoise or balance of conditions to prevent chaos? Of course we have terms by which we express things in a general sense, as for instance, the word *matter* would include all elements in the physical universe. Prof. J. B. Dods, of N. Y., claims that the whole cosmos is developed from electricity, it being the primeval element. Be this true or not, we find there is a vast variety of elements now. We might enlarge on the power of the word *matter* so as to make it include spirit itself, for what is it but a finer grade of matter. Nevertheless, we find in the great stairway reaching from the bottom round or most crude state of matter up the line of gradation to where we reach spirit in its purity, numerous lines of destruction—each division forming a distinct link in the vast chain of being. We find, too, that these links are distinct, not only as material layers and objects in the stupendous fabric of Nature, but are distinct in point of form, density, powers, chemistry, function, etc. As for instance, we take the human system, all of which is *matter*, yet we find it is divided into os or bone, tendons, muscles, nerves, fluids, ether, etc., all of which we again recognize as being distinct parts of the whole. To refine this point down, we will take the contents of the cranium, and all is at once known under the appellation of brain; yet the brain is a compound of many distinct parts called organs; and so unlike and distinct are they in their real chemistry, that no two of them perform the same function; nor can either one of them perform the functions of another. Hence we see the necessity for the term or word distinction, both from the fact, that without it, we could neither know or express our ideas of things or objects as being different parts of the great whole; nor their real properties within, from whence come their objective characteristics. But while I thus recognized distinction, not only in electricity and magnetism, but in all known elements from the most crude to the highest and most refined, inclusively, I equally accept a generalness in point of resemblance of their nature, functions and principles, or their laws of government, as for instance, the law or laws that govern in an atom, govern in a world; even to the law of positive and negative relations, which must necessarily have their genesis with the atom—reaching out infinitely, regulating, unitizing and blending all; notwithstanding Chambers, Fahnestock, and others to the contrary. Yes, as the great philosophic bard, Pope, has truly said:

"All are parts of one stupendous whole."
To which I add:
Distinction, giving to each part its soul.

Having thus laid the basis for my theory of distinction in electricity and magnetism, as elements or forces, I will take a bird's eye view at what I regard as evidence of distinction between them; although, by profession, I am no chemist, nor have ever seen them put through the crucibles, and can therefore speak of them only as represented by men of scientific erudition and my own personal experimentation as a healer and observer of their phenomena, being confirmed by my inspirations from the higher realms of thought. First and foremost, then, the very meaning of the two words, electricity and magnetism, as found to be defined in our vocabularies, shows them to be two distinct substances; notwithstanding some authors and speakers have contracted the habit of using them synonymously. (2.) I find evidence of distinction in these elements in the fact of magnetic polarization and its flow of radiations, being curval and transverse, or at right angles with those of electricity, in the main; also that in other lines their forces flow in opposite directions. (3.) I find evidence of their distinction in the fact that the fine colors emitted from the electric and magnetic fluids or ethers are unlike, which fact has been demonstrated both with artificial and natural magnets (meaning for the latter, the human system), the electric emanations being of a fine bluish tint, indicative of cold—electricity ever acting upon the principle of cold; while those of magnetism are of a fine beautiful redish hue, indicating the thermal principle, its true nature. These facts have been demonstrated years ago by the learned Baron Reichenbach of Austria, in his profound and comprehensive researches into the finer forces of nature, and are testified to by a large number of sensitives or clairvoyants, who, with the intense keenness of their powers of vision, could see these fine radiations of light and color streaming forth from both animate and inanimate substances, as each and all possess the electric and magnetic properties of polarization. (4.) I find evidence of distinction in these elements in the fact that the right and left hemispheres of the brain, standing as they do, positively and negatively, magnetically and electrically related, thus representing the masculine and feminine characteristics, officiate distinctively as regards their influx of intelligence: the left brain serving as the recipient of wisdom or intuitive knowledge, while the right brain officiates in the empire of reason. (5.) I find evidence in the fact that there are various kinds of electricity, as also of magnetism. Prof. E. D. Babbitt, in his large work entitled "Principles of Light and Color," a work unequalled for solid information, speaks of no less than six kinds

of electricity, and perhaps as many different magnetisms, among the latter of which are the ferro, animal, human, psychic magnetisms; and it is quite probable that the seventh link in each of these grand chains of electric and magnetic forces will yet be discovered. (5.) I find evidence of distinctions in these subtle forces in their effects produced on the human system when applied as vitalizing or remedial agencies in the curative art; as for instance, an application of the electric battery, or a stroke from an electric hand is invariably attended, especially in the case of sensitives, with a shock, a cold chilly sensation; and the cruder the style of electricity applied, the severer the shock experienced; while a stroke or manipulation by the warm magnetic hand is not only more penetrating and potent in its healing efficacy, for certain diseases, but is exceedingly soothing and congenial in the sensations produced; and the finer the grade of magnetism used, the more durable its effects. (6.) I find evidence of distinction in these elements in the fact that all diseases may be said to consist of two classes, viz: the cold and the hot; and these are produced by the electric and magnetic forces being thrown out of their natural state of equilibrium, wherein, if there be too much of the electrical element, chills, paralysis and chronic difficulties arise; but when too much of the magnetic, fevers of various grades result. Health can only be restored by the balancing of these two vital forces, both physically and mentally. Now if they are one and the same element, why should they differ so widely in the effects produced by their action. If the one produces cold, and the other warmth, is it not evident that they are distinct in their natures, in their chemistry? Ice is cold, and fire is hot, and each emits forces of its own quality, and no one ever regarded them as being one and inseparable. They are two distinct elements, and their effects are two, unlike and distinct. These facts tell the story for electricity and magnetism. Once more. Electricity abounds in the fluid known as water, yet if we fill two tumblers with water, and touch one of them with a magnetic finger, a good sensitive will detect the difference at once. Why is this? Nothing but a distinction of their qualities, can ever solve the problem. Since writing the foregoing, a friend handed me December number of the *Psychometric Circular*. In it I read from the pen of Jean Story—one of the world's best critics—the following declaration or something near it. The subject being that of magnetism, electricity, heat, light, etc., as agencies employed in Nature's great laboratory; she remarks, "They are all distinct substances or forces. When such giant intellects speak of these as distinct forces, why not I, an uneducated man do likewise. Hoping that you will find in these my feeble remarks the goal you seek, I am, sir, fraternally,

J. H. MENDENHALL.

Jesuit Spirit Interferences—Lois Walsbrooker, etc. Editor of Mind and Matter:

Please find enclosed money for extra copies of MIND AND MATTER of January 6th, 1883. I want them to send to friends on account of Lois Walsbrooker's letter on the *Jesuits*. I wish she would write a series of articles on what she knows of the Catholic power that is organized in the spirit world; has its mediums by the thousands in the Catholic Church on earth; and which, through the mental batteries of those mediums, are silently destroying those mediums who are not under their control. She writes the most logical articles published on this subject, I think. She knows whereof she speaks. I wish every medium in the land knew what Lois does. The Catholic power would then be broken. The ignorance of mediums and Spiritualists on this subject, is the Jesuits' stronghold. How I wish they would stop quarreling, and reason together. The Jesuits assail every materializing medium in the land. They fear them more than the others. The horrible stench Lois speaks of, was produced in my house last November through the mediumship of Henry France. Twenty persons assembled to witness the manifestations of materialization. One form appeared and said the opposing force was too strong for them. This spirit said the Catholic forces were throwing chemicals on the brain of his medium. The stench in my parlor was terrible. It was not produced any other time during the medium's stay at my house. They, the Jesuits, are trying hard to destroy this medium, Mr. France; but they will never make him cheat. He always sits under test conditions. He is disrobed before he leaves the cabinet by a committee of skeptics, if there are any in the room.

Very many prominent Spiritualists, by their disbelief in this Jesuit opposing power, are innocently made the best tools for these diabolical Catholic spirits to work with. Through my own spiritual vision, I see these Jesuits working on innocent men and women in various ways, to destroy their influence. I have no power to help these victims, because the first work of Jesuits is to get their confidence—then they control them to destroy. I wait, and watch, and work in my own way for the development of all truth.

Yours for justice,

MRS. MAY J. HEALY.
Bridgeport, Ct., Jan. 10, 1883.

'To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternally yours,

DR. HORACE M. RICHARDS.

EDITORIAL BRIEFS.

Mrs. ANNA KIMBALL lectures this month at Willoughby, Ohio. Address, Powell House.

Wm. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

Dr. B. F. BROWN wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

Mrs. ADELIN M. GLADING will hold a seance at Thompson Street Church, between Front and Frankford Road, on Tuesday evening, February 20th, for the benefit of the janitor. We hope to see a full house.

Mrs. DR. ABBIE E. CUTTER of Wickets' Island, Onset Bay, E. Wareham, Mass., is stopping in the city for a short time. Any person desiring to communicate with her, can direct letters in care of MIND AND MATTER office, 713 Sansom St.

By request Dr. B. F. Brown in addition to his developing circles now being held in the evening, is forming one to be held in the afternoon. Those wishing to join, may consult him at his office 252 Franklin street.

As will be seen in an obituary in another column, Mrs. Heslet passed to spirit life, giving in her last moments positive evidence that Spiritualism is as good to die by as to live by. Mrs. Heslet had long been a reader of MIND AND MATTER.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

Mr. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand for next week, an address of C. Fred. Farlin, M. D., Rochester, N. Y., delivered on the anniversary of Thomas Paine's birthday; an interesting account of seances of Mrs. Hurst, and Mrs. Stewart, by J. M. Campbell; an article from J. H. Mendenhall, and other matters of equal interest, which were crowded out this week.

LITERARY NOTE.—John W. Lovell Co. have arranged with the Rev. R. Heber Newton to publish in their popular "Lovell's Library," the sermons now in the course of delivery, on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed in large type, in neat 12mo form, paper covers, for 20 cents.

Dr. Wm. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Staturgence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

Persons who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We have received a letter from Prof. J. J. Huber, Mechanicsville, Iowa, in which he speaks in the highest terms of J. C. Batdorf, M. D., formerly of that place, but now located in Bradford, Pa. The citizens of Mechanicsville and vicinity, miss the Doctor very much, and are loudly calling for his return. The Doctor's reputation as a successful healer, as well as practicing M. D., is well established among all classes of society wherever he has located.

We have received the *Southern Advance*, of Atlanta, Ga., in which is an account of a very satisfactory seance given by A. F. Acklerly, at 99½ Whitehall street, in that city. The reporter says, that until a better reason is given, the most reasonable explanation of the manifestations is that given by the adherents of Spiritualism. We are pleased to know that Mr. Acklerly is giving these remarkable and convincing seances, as he is one of the mediums whom Bundy calls a fraud. Only when mediums are doing good and faithful work for the cause of Spiritualism, are they attacked by Bundy; but he never misses one that is so engaged.

As MANY persons are sending names to our circle to be presented to the guides of the medium, to receive communications from their friends, we will say, that such a proposition was made, and we published it, at the request of the guides, but will have to ask the friends to refrain from sending any more names, as the guides inform us the work they are engaged in requires all their energies and force for the present. It would be as gratifying to the guides to give, as for the friends to receive, but they consider the work they are now engaged in to be of paramount importance. If any communications should be given regarding the names already sent in we will cheerfully and promptly forward them to the parties for whom they are given.

SOME of our Spiritualist contemporaries seem to be sorely exercised about the rich harvest of shekels, that the English adventurer whose alias is Stuart Cumberland, has been reaping from the credulity of the enemies of Spiritualism and spiritual mediums. For our part we are rejoiced that these people are being fleeced, in that barefaced manner. It is the only way that a great many people can be induced to examine and investigate for themselves, to determine what is and what is not true about it. People who see the counterfeit of the phenomena, through which alone the truth can be known, will seek to see the genuine, and when they see these, they will never regret the few dollars they spent to awaken in them a desire to know, and enjoy the truth. We wish there were twenty Cumberland's where there is one. We have done nothing to discourage them. One reason why, we have not regarded the *R. P. Journal*, without its useful and compensating advantages is, that its monstrous and self-evident lying about Spiritualism, Spiritualists, and spiritual mediums, causes many people to seek to know the truth, who would not otherwise do so. This is the opposite of the effect intended, but it is none the less effective. The progress of Spiritualism would be slow, but for the unfair and dishonorable resistance it is compelled to overcome.

A Letter From the Pacific Coast And to the Point.

Editor of Mind and Matter:

I thought I would send you a small item from this coast in relation to the cause you so nobly defend.

In the first place, I will say, that there are people here who are believers in Spiritualism, but who dare not acknowledge it for fear that some church members might laugh at them.

A few days ago, I received, by mail, a paper called the *Religio-Philosophical Journal* of Dec. 16. It was sent to me by a friend, for whom I have great respect, and I thank him for the same. Well on looking over its columns I found an article that read thus: "The *Religio-Philosophical Journal* is the best spiritual paper published in America. Some one of my family has been a subscriber ever since its birth, and I join with others in thanking you for the course you have taken to redeem our beautiful philosophy from the stigma that dishonest mediums have brought upon it. Go on with your good work and expose frauds, and defend the truth, is the prayer of your friend and well wisher."

Whether the writer of that was only trying to flatter the editor, or was in earnest in what he wrote is not for me to say. But, for my part, I am dull and blind to see where the thanks should come in. Were those thanks not given for all his abuse of mediums? Those who thank the editor of the *Journal* for any thing else must have optics keen enough to see things not to be seen. How long has it been since he said we want no more spiritual phenomena in the way of tests, when he knew there were thousands, yes, millions, who knew nothing about the truths of Spiritualism, and who can never learn those truths by any other means, and become convinced that the way to spirit happiness does not lie through the churches and their superstitions.

It looked to me as if the editor of that paper wished to dictate to the spirits what they should, and what they should not do, in the way of giving evidence of their return and of the truth of their teaching.

Well, let the orthodox tool take his course, and let the churches pay him for the work he is doing for them.

M. N. DUNLAP.

Pescadero, Cal., Jan. 9, 1883.

Jacob Millisack, Ottumwa, Iowa, writes: "Bro. Roberts, enclosed you will find postoffice order for two dollars, to be placed to my credit for MIND AND MATTER. I sent two dollars a short time ago, by Bro. Dobson, and got your receipt all right; but for fear I might get behind, I concluded to send for another year. I love MIND AND MATTER, especially the communications. I do not know that I shall be here to read it for the time paid for, as I am now in my 84th year; but if there is any law in nature that will enable me to read it after I cross over, I shall surely be after it. I take four Spiritual papers and three Greenback papers and one daily. I find I cannot read them all, but I never suffer one to be torn up. I mail some to ministers, and throw them into country waggon, as there are many in our city every day. Those you sent me I made good use of, and if you send any more I will make good use of them also."

In Memoriam.

SILVER LAKE, KANSAS, Jan. 23, 1883.

Editor of Mind and Matter:

I write to inform you of the death of my mother, Mrs. Anna M. Heslet, who passed to a higher life on Wednesday morning, January 10. She had long been an earnest Spiritualist and during her long illness, she never feared the approach of death in the least, and said her only regret was to leave the family.

I have never been a Spiritualist—but an earnest investigator, but her last hours were more convincing to me than anything I have yet seen. She has long been a subscriber to MIND AND MATTER.

She has risen! She has risen!
To the home of love and light—
Angels crowned her, the immortals,
With love's gems so pure and bright.
Crowned her with those flowers of beauty
Which portray the law of love,
In the land of life's perfection—
In the spirit land above.

She has risen: why despair, then?
All to that blessed land shall go,
When life's mission, here, is ended,
And our work performed below.
Why fear Death? His friendly guidance
Lights the way beyond the grave;
Nought of darkening shadows hover
When he comes, life's joy to save.

This kind and truest benefactor
Too long with dread and fear was seen,
But now, when better comprehended,
He comes life's wastes to deck with green.
She is risen! Though we miss her,
Well we know the peaceful rest
Which rewards her well done labors,
Mid scenes of beauty, with the blest.

Yours very sincerely, JAS. K. HESLET.

Passed to spirit life on January 16th, 1883, Mrs. Maria Heinaman, Columbia, Pa., in her 63d year; also on January 23d, 1883, Joseph Heinaman, (husband of the above,) in his 68th year.

Parents, ask the loving angels,
Ask them if you can not stay;
Who will care for us in sorrow
When they have taken you away?

Darling parents, guide our footsteps,
Be with us from day to day;
Hark! the angels now are calling,
Parents dear have passed away.

Columbia, Pa., Jan. 27, 1883.

A. W. H.

Questions For Answer.

Editor Mind and Matter:

Please answer the following questions:

What are the component parts of the mind?

What are the component parts of brain?

What produces thought?

What is life?

Give a definite analysis of soul or spirit?

J. W. C.

St. Louis, Mo.

[Any person who can answer the above questions for J. W. C. can have space in these columns for that purpose.]

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Heasley, 937 Bultonwood, Philada.

" Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

" Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLER, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 505½ North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

Dr. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

Dr. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

FRANK T. RIPLEY, 824 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street; also on Sunday at Union Park Hall, 617 West Madison street, Chicago, Illinois.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE Rosierucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

We are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

HAVE YOU ASTHMA?

I will send you a remedy, and guarantee a cure, for \$2.00, and five 3ct. stamps. Has never failed in 14 years practice. Write name and address plainly.

C. FRED FARLIN, M. D.

36 Sophia Street, Rochester, N. Y.

PHILADELPHIA MEDIUMS.

A. JAMES, Trance, Test and Medical Medium. Sittings daily to persons or to letters, at 916 Locust street. Test and Business Sittings, \$1.00. Medical Sittings, with Remedy, \$2.00. State age, complexion and symptoms.

525 South Eleventh St.—Business, Test and Developing circles. Psychometric Readings and Private Sittings. See advertisement.

Mrs. M. MacBride, Sittings daily. No. 2424 Turner Street, above Oxford Street, Philadelphia.

Mrs. J. Wiley, Magnetic Healer, 1128 Vine street, cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

Dr. B. F. BROWN, Magnetic Healer. Treats patients at their residences and also at his rooms, 252 Franklin St., Philadelphia, Pa. Treatment for obsession a specialty.

Mrs. A. M. GLADING, clairvoyant and trance medium. Diseases diagnosed by lock of hair. Public circle every Wednesday evening at 8 o'clock. Consultations daily, No. 1710 Francis street.

Mrs. S. C. FANST, 935 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct. stamps.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1005 S. Tenth Street.

Mrs. Mary A. Nunceman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

Lydia J. Walters, Clairvoyant, Clairvoyant and Test Writing Medium, No. 729 Noble street, Philadelphia. Circles Wednesday and Friday evenings. Sittings Daily. 50 cents.

Mrs. Lamb, Trance, Test and Business Medium; room 934 New Market Street. Sittings daily.

Mrs. George, Business and Test Medium. For Communications by letter, enclose one dollar and one three-cent stamp. Circles by engagement only. 680 North 11th Street, Philadelphia, Pa.

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Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. 3 doors below Fairmount Av. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

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PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock at the Thompson St. Church, below Front. Public cordially invited.

THE KEYSTONE SPIRITUAL CONFERENCE, hold meetings every Sunday afternoon at 2½ o'clock, at 505½ N. 8th St.

when Jesus ever said or did anything, or how he knows he ever said or did anything; and yet with dogmatic assumption, he prates about the sayings and doings of Jesus with as much complacency as does any impious pretender who claims to be an expounder of God's will to man. Says Mr. C. H. Jewett:

"It is evident to a thinking man, however, that there has been some great spiritual force working in and through man, in a constant series of upward developments in all that pertains to the harmonic rounding out of each faculty bestowed upon him by one who said, 'Let us make man in our own image.'

Here we have Mr. Jewett quoting the absurd words put into the mouth of the Jewish God, by some Jewish plagiarist of previous superstitions, and ignoring the teachings of Modern Spiritualism with as much stolidity and complacent assumption as any trained Christian or heathen priest. Having, through two columns, labored to show that there is no religion and Christianity among the existing Christian sects, Mr. Jewett sets out to show that there is no Spiritualism among Spiritualists, after this fashion:

"Has the American Spiritual Alliance any more of the spirit of truth, of humility, of unselfishness, than the churches? Is the real status of Spiritualism to-day such that the 'Alliance' can honestly offer it as a substitute for the religious teachings of the churches, which, however erroneous much of their theology may be, have constantly striven to make the world wiser and better."

We stop to ask Mr. Jewett how, when, where, and in what way, any Christian church ever sought in any way to make the world wiser and better, than the heathen borrowed teachings attributed to their mythical founder? We have never found an avowed Christian who could give us any information of that kind; and we now call upon this critic of prevailing Christianity to give us some evidence that he is any better informed upon that point than those dogmatic ignoramus whose manifest stupidity he contemns. But let us follow Mr. Jewett further. He asks:

"Can Spiritualists say as much? What is the practice and teaching of scores of public speakers who are welcomed on some platforms as true exponents of Modern Spiritualism? Have not the specious methods, the eloquence and glibness of speech, frequently blinded the listeners to the dangerous effects of their teachings and of their evil examples? Is it not true of these teachers,

"That vice is a monster of such hideous mien,
That to be hated needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

"If freedom from moral restraint; if the deceptions, the tricks and jugglery of mountebank mediums, so largely defended, and believed in by a large number of Spiritualists, and supported and defended by some of the 'leaders and teachers,' if this is preferable to that high moral code, which emphatically commands that we 'lie not, one to another,' then the American Alliance is justified in offering their aid to the D. D.'s in their efforts to evangelize the world to righteousness."

Remember this bitter, groundless and most injurious attack is made upon, not only Spiritualism, and Spiritualists generally, but upon those distinguished Spiritualists especially, who belong to and are embraced in the American Spiritualist Alliance, of which such prominent Spiritualists as the late Dr. S. B. Brittan, Prof. Henry Kiddle, Judge Nelson Cross, and others not less distinguished and influential men were the representatives. Remember this attack upon that Spiritual Association and its members, is made in the columns of the Bundyite organ, the *R.-P. Journal*, with the approbation of the editor of that anti-Spiritualistic publication; and yet there are some persons who are inconsistent enough to call themselves Spiritualists, and at the same time approve of these vile misrepresentations and falsehoods concerning Spiritualism. But let us follow this new Bundyite recruit a little further. He asks:

"Is spirit communication as now exhibited by hosts of mediums a true 'moral force'? Does the body of mediums who make merchandise of their gifts live higher or better lives than the religionists? Do the leaders in this 'Alliance' show their love for truth by obedience to the apostle's injunction: 'Prove all things, hold fast that which is good' or do they not condone and encourage these frauds which are literally the 'dry rot of Spiritualism to-day'? When the American Spiritual Alliance through its President, Prof. Kiddle, and members, dares to rend the veils that conceal the ugly features of such tricksters as Gordon, Crindle, Mrs. Hull, etc.; when these gentlemen will show their allegiance to truth by discontinuing to defend, uphold and excuse these deceivers; when these gentlemen will acknowledge there is a road to a higher mediumship than through falsehood villainy, and cease to vilify and abuse all those who dare to differ from them in their acceptance of pretended facts; or when they can show that they themselves are the possessors of high mediumistic gifts; when they are ready to demonstrate to the world their faith in spirit power by the personal exercise of their gifts and graces; when they prove that they are the recipients of a baptism of pure truth, then there will be no need of 'converting the world' to these truths through 'scientific Spiritualism'."

If there is any ground for that long string of most defamatory allegations against Prof. Kiddle and his learned associates, then they must be a precious set of hypocritical knaves, and dishonest encouragers, of fraud, falsehood, and criminal deception. It is very little courtesy we have ever received from any of these most injuriously assailed Spiritualists, and we expect no thanks from them for meeting and beating back their assailants C. H. Jewett and the editor of the Bundyite organ; but we have too much regard for the good name and fame of Spiritualism to stand by and

see it thus assailed even in one of its most vulnerable parts. We say vulnerable parts, because Spiritualism can never be harmed except when assailed in appearance, and not in reality. The American Spiritualist Alliance, very foolishly and unwarrantably, as we have always held, undertook to set itself up as the especial exponent of the "higher phases" of Spiritualism, as if there could be any such thing as a higher or lower phase of truth. Imitating the mistakes and follies of those who had, in all previous ages, undertaken to formulate, define, limit, and prescribe truth, the American Spiritual Alliance, in very bad taste, began to cry its stock of dogmatism in rivalry, or competition, with the peddlers of Christian dogmas, in the American Institute of Christian Philosophy. This was a great mistake on the part of the former, and has offered to the Bundyites, C. H. Jewett and the editor of the *Journal*, an opportunity to attack Spiritualism through their weak and foolish error. This makes the offence of their assailant none the less malignant and intolerable, so far as Spiritualism is concerned; and it is especially in the name of the latter that we protest against this high-handed and groundless slander of Spiritualism, by the Bundyite organ and its correspondent, C. H. Jewett. We demand of the members of the American Spiritualist Alliance, and the *Banner of Light*, which has so unqualifiedly approved of the representative character of that association, as claimed by its founders, to join with us in demanding that neither Bundyism, Bundyites, or their organ, the *R.-P. Journal*, shall be recognized as having any place or part in the Spiritual movement; and that the pretence of the latter that it is "devoted to Spiritual philosophy," is a transparent falsehood. It must come to this. It has come to this; and the man or woman who cannot see it, must be blind indeed. But let us follow these assailants of Prof. Kiddle and his colleagues a little further. They say:

"But a broad distinction must be made between the methods pursued by different teachers, for if the reckless efforts to prove Spiritualism, pursued by some members of the Alliance, were generally accepted, a worse condition of moral darkness and intellectual slavery would prevail than was ever experienced during the dark night of ecclesiastical dogmatism. Spiritualism, as taught to-day by many, and recommended by the Alliance tract, is evidently a most vain assumption; and the hobby now being ridden both by the Institute of Christian Philosophy and the American Alliance, is but another attempt to do God's work by human agencies alone."

In justice to the correspondent of the Bundyite organ, we are forced to believe there is good reason for thinking that it is "six of one and half dozen of the other," as between the American Institute of Christian Philosophy and the American Spiritualist Alliance; but not on account of any proof of the truth of Spiritualism that the Alliance or any of its members have given. Its penchant for dogmatizing, however, we think is in the worst of taste, and without any warrant in the teaching of spirits. On this latter point, and its truly weak one, Mr. Jewett says:

"The members of the Spiritual Alliance have generously proffered their aid to these brethren (of the American Christian Institute) in distress, but before they press their aid too strenuously, let them review the history of Spiritualism for the last thirty-four years. Are believers in these phenomena more truthful, less dogmatic than the churches? If so, why the bonds and trammels which to-day, on the platform of the Alliance, fetter free speech? Why are learned men given a place there to the discouragement and disgust of worthy mediums of less pretension? Why do these leaders dictate terms so unacceptable to the large body of seekers for spirit light?"

"When these gentlemen, with Prof. Kiddle as their representative head, dare invite their audiences to a thorough investigation of the claims of public mediums, then may they hope to see their ranks filled up as the veterans are called away to fill a higher role. The methods practiced to-day on the credulity of the novice in investigation, by some of these leaders, is shameful to the last degree. Let Mr. Kiddle come to the front, and honestly reply to queries propounded to him in a late number of the *Journal*. Let him show the grounds of his persistent evasion of questions so honestly propounded in the interest of truth and honesty. Or does he claim that his rather immature experience in spirit phenomena has rendered his judgment infallible?"

"Is it true, according to the statement in his remarkable book on spirit visitation, that he has never failed in obtaining responses from 'spirits of a very high class'? If so, he must naturally be the recipient of light beyond the shining of the sun, or the more simple manifestations made to mediums by a lower class of spirits. Still he may never after all have seen a genuine Pius Ninth or even the Virgin Mary; but he and his co-workers generally must be exhorted to tell all they know about 'Raphaelite spirit brides,' 'bottles of brandy,' 'smoked hams,' and all the absurd and unnatural 'phenomena' which have been foisted upon the world in the name of Spiritualism."

We have placed this attack upon Prof. Kiddle and his immediate associates, before our readers, in order to show them respectively the imperative necessity that exists for them to make some defence of Spiritualism from the Bundyite attack they have invited upon or provoked against it. We do not think it is meet or proper that this issue of Bundyism against Spiritualism should be evaded. It must be met, or those whose duty it is to do it had better surrender to their Bundyite captors. We will await with some interest the course the American Spiritualist Alliance may take, and especially Prof. Kiddle and the *Banner of Light*, in the way of defence and retaliation. If they remain silent they will merit the contempt these Bundyites manifest for them.

"GREEN'S GRAB FOR GREENS."

Such is the title of a most scurrilous and wholly unprovoked and unwarrantable attack by the *R.-P. Journal* upon Mr. H. L. Green and the New York State Free Thinkers' Association, of which he is the Secretary. In order that the readers of MIND AND MATTER may have the opportunity to judge of the innate "cussedness" of the editor of the Bundyite organ and tool of Jesuitism, we publish this attack in full. He says:

"Mr. H. L. Green in sending out the prospectus of his 'Free Thinkers' Directory,' etc., says: 'Every person whose name appears will be entitled to a certificate of membership in the N. Y. S. Free Thinkers' Association.' Now to the uninitiated this looks like an innocent and guileless proposal; but behind it is concealed a very large and odorous African. The Association with the long name is only a feeder and auxiliary, *de facto*, of the National Liberal League, a concern run by ambitious defenders of license, newly fledged and aspiring nondescript liberals, fresh from the folds of the Church, and looking to the League for notoriety, impecunious cranks and adventurers, with shallow brains and voracious maws, and a very limited number of inconsequential individuals as 'filling.' While N. Y. S. F. T. A. remains auxiliary to the N. L. L., it is committed to the support of a policy which demands the repeal of all postal laws against the transmission through the mails of a sort of literature that corrupts the young, and it is condemned by the instincts of all decent men and women throughout the world."

"If the *Journal* is not greatly mistaken, the better class of liberals will hardly desire to have their names manipulated as supporters, even indirectly, of the L. L. corpse, which on moral and sanitary grounds, should be buried beneath a mountain of disinfectants instead of, as now, paraded through Western cities once a year, with a few intriguing, Eastern manipulators as pall-bearers."

"The *Journal* is perfectly willing Mr. Green should get a living out of the 'Directory,' and is prepared to aid him in all legitimate efforts, but it does not propose to silently stand by and see him carry water on both shoulders. No man can affiliate with the N. L. L., and hope to hold the patronage of the reputable, law abiding, order loving, moral portion of the great free thinking public, when his course is properly understood. Mr. Green is a clever fellow, but he will find he cannot keep a hotel that will be patronized in common by man and beast. Let him be content to run the barn if he sees it pays best, but not attempt to invigilate reputable people into it under the supposition that it was meant for man."

It would thus appear that the editor of the Bundyite Jesuit organ, thinks to get away from the responsibility of his iniquitous editorial attempt to injure the cause of Spiritualism, by holding up, before his few deluded readers, the mirror in which he sees himself reflected, and saying to them, "that is not me, that is H. L. Green—that is not the dishonest, hypocritical knave, that acts as the figure head of Bundyism, and supple tool of Jesuitism, that is the champion" of lust, moral corruption, and indecency, H. L. Green editor of the Free Thinkers' Directory. This self-accusing knavery will serve no other purpose than to bring into plainer view the true character of this prince of journalistic humbugs and stultifying editorial dolts. There are some men who are naturally so wool-dyed in their depravity, that it is impossible for them to see any good in any person or thing that does not in some way contribute to their selfish greed for notoriety and its concomitants. Such a man, (if such a moral monster may be called a man,) well knows that his only chance to appear human is, to labor incessantly to make it appear that there is some other person, or that there are some other persons, who are even lower in the scale of morality than himself. The editor of the Bundyite Jesuit organ, has labored five years in that direction, with no other result than to exalt the character of everybody he assails, in the estimation of all people who loathe the slimy and disgusting squirmings of this moral monster. We congratulate Mr. Green, that his good name is so thoroughly established, as to provoke the jealous ire of the Bundyite Jesuit editor of the *R.-P. Journal*. He could ask no stronger certificate of his worth as a man; and no better evidence of the public usefulness of the Free Thinkers' Directory. We have long since demonstrated by overwhelming facts, that the *R.-P. Journal* was the most deadly enemy of Modern Spiritualism; it now becomes equally evident that it is equally the enemy of Liberalism. Can there be a doubt that it is upheld and maintained by that Jesuit power that would revive, if it dare, the tortures of the Inquisition, and fire and faggot, to arrest the advance of free, untrammelled, independent and enlightened thought. But all such infernalism is doomed to destruction beneath the ponderous wheels of the car of human progress.

It is said that Judas Iscariot had the good sense to end his miserable earth work by suicide. When a man becomes a nuisance to himself and everybody else on earth, there is one act of beneficence that he can perform and that is the act of suicide. It will not be out of place for the editor of the Bundyite Jesuit organ to ask himself whether the time has not come for him to perform that decree of conscience upon himself. He has attacked about everything and every person, who is doing anything to advance human interests, and has made common cause with about everything that is striving to keep mankind in mental, moral, and personal servitude to presteria, and other obstructions to human growth. Such a life, when demonstrated to have failed in everything, must be intolerable and its end desirable. Need we say more?

POOR MRS. BRIGHAM IN THE BUNDYITE CAMP; BUT LITTLE TO HER CREDIT.

In last week's issue of the *R.-P. Journal* is the following specimen of unadulterated Bundyite "cussedness." The editor of that vile and disreputable sheet says:

"Mrs. Helen J. T. Brigham was the recipient during her stay in Chicago, of constant attention from members of both societies, and her time was fully occupied. She called at the *Journal* office several times, and was shown, among other curiosities, the 'spirit's' muslin, bedecked with cretonne, and the mask, formerly the property of Mrs. Hull, of whom Mrs. Richmond, in her 'inspired' defence, sang thus:

"We live (Water Lily and Sapphire I mean)
With a sweet, lovely medium as ever was seen,
And the spirits can 'terialize here very plain;
And what I have said, I say here again;
Take no heed of the slanders and shafts that are sent,
They will all be broken, their venom be spent,
This medium called Hull, is the true golden grain,
And many warm friends flock around, but the strain
Is hard, when some one who has never seen her
Sends a shaft, but this makes every friend a worshippinger."

"Mrs. Hull should be forgiven her crime of personating spirits, bedecked with cheap trumpery, for had she not done so, the world would never have possessed this lyric gem. Mrs. Brigham also viewed with interest the 'remains' of Crindle's spirits, and gazed upon the charming spirit wig, somewhat marred, by the absence of many locks which from time to time were cut off to accommodate the dear souls who with mouths agape had plead for a memento of their heavenly experience. In a horn is all this Crindle toggery kept—no pun about the horn through which the Crindle talked spirit."

Reader, such is the entirety of an editorial notice of Mrs. Helen J. T. Brigham's stay in Chicago, as published in the *R.-P. Journal*. We care not whether the editor represents her truthfully or untruthfully, she merits the shame he has fastened upon her. If it be true that she made several visits to the *Journal* office, and was there entertained in the manner stated at one or more of those visits, Mrs. Brigham is not the respectable woman and faithful medium her friends have supposed and claimed she is. No respectable woman would take pleasure in visiting an avowed fence or receptacle for stolen goods, and take an interest in viewing the articles that it was alleged had been stolen, by the narration of the keeper of the confessedly disreputable den. Mrs. Brigham does not appear to have kept in view the old precept, "Evil associations corrupt good manners," when "Fagan," displayed to her "Interested" gaze the trumpery sent him by the Beards, Sinns, Sammis, Collinses, Hunters, and Sweetlands, who in New York, Brooklyn, Clyde, and elsewhere, perform the part of Artful Dodgers to his Faganiship. We are simply amazed to find Mrs. Brigham mentioned in connection with such people in any way. Those cretonne flowers were manufactured by this Chicago "Fagan's" New York pals, to conceal the fraud they had concocted to perpetrate upon the public, in order to injure Mrs. R. I. Hull in the estimation of the public, and in order that he might earn the blood money of the Jesuit enemies of Spiritualism, which has been his principal occupation since the assassin's bullet laid his kinsman and predecessor low. That was never the property of Mrs. Hull, as any fool might know, and if Mrs. Brigham was made by "Fagan" to believe it was, she had as little wit as her entertainer gave her credit for, which was little enough, truly. So with the mask.

"Fagan" knew when he said, "Mrs. Richmond in her 'inspired' defence of Mrs. Hull," sang the words he attributed to her, that he was lying. Those words he well knew were the words of an Indian spirit maiden, and that Mrs. Richmond, was merely the medial instrument through whom they were spoken. But it would have been too much to ask this vile slanderer of innocent women, to speak any truth of Mrs. Richmond whom he fears even more than he hates.

In relation to Mrs. Elsie Reynolds, whom this miserable lying scoundrel so grossly misrepresented to Mrs. Brigham, we can only say, that if anything that the Chicago "Fagan" could say of her, would injure her in the least, with any one who has any knowledge of her just claims to public respect and confidence, she should be pitied indeed. It is by repeating his exposed lies and detected fraudulent proceedings, that the Chicago "Fagan" hopes to divert public attention from his infamous occupation. "Fagan" you will find it no go. The people know just who and what you are; and nothing that you would say to the prejudice of any one, and especially of spiritual mediums, against whom your hatred is so deadly, would be believed by any respectable person. It is for this reason we do not believe that what you have said about Mrs. Brigham is true. We cannot and will not believe that Mrs. Brigham would quietly visit such a scene of spiritual degradation as that portrayed. It is simply shocking that she should be imagined to have been the dupe of this grinning "Fagan."

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold-developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

SPIRIT MATERIALIZATION IN PHILADELPHIA.— MRS. M. E. WILLIAMS' RECENT VISIT.

In pursuance of a long promised visit to Philadelphia, Mrs. Mary E. Williams, of 462 West 34th Street, New York City, suspended her remarkable and highly appreciated spiritual seances at her residence, and came to this city on a brief mediumistic mission. She reached here on Wednesday, January 17th, making her home while she remained with us at the hospitable residence of Col. and Mrs. Kase. While here, she gave four public seances, three of which we attended. There had been much interest manifested to witness the manifestations which occur in the presence of Mrs. Williams, and as a consequence, all availed themselves of the opportunity that could. Many very skeptical persons became convinced, by what they witnessed at those seances, and are now taking the most active interest in all matters appertaining to Spiritualism. We most cordially congratulate Mrs. Williams upon the complete success of her too brief mission to this city.

It would require too much space to attempt to make even a brief mention of the large number of remarkable and interesting incidents which took place at the three seances we attended, at each of which from thirty to thirty-five distinctly individualized materialized forms appeared, nearly all of whom were identified by their friends, not one of whom was known to the medium so far as their deceased kindred were concerned. The tests given were numerous and most unquestionable. Men, and women, old and young; youths of both sexes; children of both sexes and various sizes and ages, came one after another at short intervals, during a period of three hours each evening, during which long period the medium was held unconsciously entranced. Nearly all the forms were enabled to speak to the friends who were called up to see them, and thus establish their identity beyond question. The satisfaction thus afforded both to the spirits and their mortal friends was manifested so as to defy verbal description. As is generally the case, some persons were favored more than others, by the appearing of their friends; but nearly all were given some special opportunity to satisfy themselves of the spiritual nature of the appearing forms. We will mention a few instances of the positive evidence of spirit presence which were given to ourselves.

At the first seance we attended, the first form to appear, after that of the guide of the medium, who is always the first to greet the circle, was that of a young lady, who announced herself as Lizzie Markley. We were the only person present who knew anything of the identity of this lovely and gentle spirit. Upon our expressing our gratification at her coming, she asked us forward, where we had a perfect opportunity of recognizing her. As the circumstances under which we made her acquaintance are in themselves most peculiar and convincing, we will here relate the facts.

In the autumn or winter of 1877, while Mr. James A. Bliss was unjustly held in prison, awaiting his trial on the charges trumped up by the attaches of the Philadelphia *Times*, to imprison and ruin him, (Col. Alexander K. McClure at the time its ostensible editor), Mrs. Bliss continued her public seances. At one of them, held at Circle Hall, corner of Vine and Fourth streets, this city, the spirit of a girl apparently sixteen or seventeen, appeared and signified her desire to speak with us. On going forward to where she stood, we saw the face of a beautiful girl which was entirely strange to us. Supposing we were mistaken in going forward, we asked, "Did you want to speak with me?" She answered with a smile, "Yes." We responded, "I am so sorry I cannot recognize you! Tell the name, please?" She pronounced the name "Lizzie" distinctly. "Lizzie, who?" we asked. "McClure," she answered. We said, "Then you are Lizzie McClure?" "No," she answered. "Is Lizzie right?" "Yes." "Is McClure right?" "Yes." "Then the name is Lizzie McClure?" "No." "Then I must give the matter up." The spirit left, as much disappointed as we were at our failure to understand her. We had heard that a daughter of Col. McClure had died (as the world has it) some weeks before, and we could not unravel the mystery that seemed to be involved in the appearance of that disappointed gentle spirit. The matter had passed almost from our mind when some weeks afterward, as we were passing the *Times*' office, the matter was recalled to our mind. We got the file of the paper, and on looking over the notices of deaths, we found that nearly two months before, that Lizzie Markley, aged seventeen, had died at the residence of Col. Alex. K. McClure. On inquiring of the clerk, who was present, as to what relation Miss Markley was to Col. McClure, we were told that she was his niece and adopted daughter. The identity of the lovely spirit visitant was rendered unmistakable. A short time thereafter she came again, at one of Mrs. Bliss's circles, and expressed to us her delight at being recognized; subsequently to which time she became a frequent visitant of the circles, where many persons had the satisfaction of seeing and conversing with her. It would seem that the acquaintance thus strangely made was as gratifying to the gentle spirit girl as it was to ourselves, and she sought that opportunity to let us know that we were not forgotten. Mrs. Williams was not aware of our presence in the room,

and if she had been, she could have known nothing of the circumstances we have related.

Among the notable appearances that we feel called upon to notice, were those of the mystic spirit, Hiram Abiff, and the equally marked and interesting Yermah, as well as those of Captain Prentiss Holland, Crow Foot, the Indian, and Mr. Barker, of the medium's special band. All the spirits could talk freely, and explain the special work in which they were each one engaged. We will never forget the impressive and encouraging words of these noble workers for truth, which they were pleased to address to our personal ear while we stood close in front of them. The missions of these manifestly ancient spirits are of the grandest import and the result thereof, will be made manifest in the near future. We congratulate them that they have found a medium so worthy of their grand purposes; and we congratulate Mrs. Williams that she is sustained and guarded by such noble and intelligent spirit friends.

At the second seance, for the second time, through Mrs. Williams, the spirit of Dr. Benjamin Franklin was manifested in materialized form, and Mrs. J. M. F., his chosen medium, who was present, was called to him, and she received the magnetic baptism of his materialized spirit hand. From his lips, we again received the assurances of his sympathy and approbation, and the pressure of his fraternal hand upon our brow.

It is not meet that we should omit to mention the pleasing entertainment afforded at each seance, by the childish prattle of little "Bright Eyes," the constant spirit attendant of her "Lady Mother," as she calls Mrs. Williams. She is truly blessed to know and realize that she has that loving little spirit ever near her.

But the coming at each seance of our own loved spirit daughter Lillie, was the crowning joy of our happiness at those seances. She seems to come to make us sympathize with all to whom their spirit loved ones may come. Bless this loved worker for humanity: and bless the mediums who enable her to perform that work, is the most fervent aspiration of her father's heart.

We sincerely hope it will not be long before we shall have the pleasure of another visit of Mrs. Williams to this city. She made many warm friends during her short stay, and they will look for her return with the most friendly interest.

We had intended giving this in our last issue, but we were too sick for three days, to write.

MRS. MARY E. WILSON AND HER EMBARRASMENTS.

We are pained to be informed that the appeal of Mrs. Wilson for a loan, that would relieve her and her family from the embarrassment financially in which the all too early transition of Mr. Wilson left them, has not been responded to as she had a right to expect under all the circumstances. This should not be so. Those who showed so much zeal in the matter, at the outset, seem to have been content to make a little temporary fuss and there let the matter drop. This was as we feared it would be. We hope that there will be no time lost in pledging the amount of the loan asked, which we learn has been now one half done. As the amount pledged is conditioned upon the raising of the whole amount, there should be an earnest effort made by every friend of Mr. Wilson and his family, to raise the few thousand dollars, that are needed. The security offered is ample and no risk would be run. Mr. Wilson leaned, as we thought, too much towards Bundyism in the latter part of his life, but he worked faithfully and usefully in the cause of truth, and as a spirit has right to expect some indication of appreciation, from those he more nearly sympathized with. Why the *R-P Journal* has done nothing to assist in this matter is for its editor and publisher to explain. So far as anything has been done to aid Mrs. Wilson to get out of her troubles, it has come mainly from those who according to common rules of action the least might have been expected. It was the cold water thrown upon Mrs. Wilson's proposition by the editor of the *Journal* that has no doubt discouraged many persons from taking the proposed loan. It was as little as the editor of the *Journal* could have done to have done nothing to discourage, if he was unwilling to do anything to encourage the matter. Mr. Wilson as a spirit can see the mistake he made in expecting anything from Bundyism and its following. He was an earnest, fearless and sincere Spiritualist, and the sympathy of Bundyites with such, is only from the lips outward.

We advise Mrs. Wilson to appeal to those who have pledged a part of the whole loan asked to agree to assist her to the amounts subscribed by them, to make any arrangement that is practicable, on the basis of the amount pledged that will enable her to get the time to realize the amount from sales of the landed estate. We trust that some Spiritualist or Spiritualists, who have the business qualifications and time to see to this matter, will confer with Mrs. Wilson without delay, and see what can be done to assist her. We would willingly do it but we are loaded down with our present duties and have not the time to attend to it. We will gladly do anything we can to promote the matter.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

A BUNDYITE WHO NOW KNOWS THE TRUTH.

We learn from the *R-P Journal* that Dr. George M. Beard, died of pleuro-pneumonia on the 23d of January in New York City. Dr. Beard was one of those wiseacres who undertook to "scientifically" explain away the phenomenal truths of Spiritualism. His method of proceeding to accomplish this was wonderfully in accordance with the strict tenets of Bundyism, as enunciated and explained by the editor or rather perverter of the Bundyite organ. He accomplished about as much in that direction as the latter will ever do, though he should live to be as old as Methuselah. Dr. Beard will now have a good chance to know what is and what is not true about Spiritualism and his pet theories adverse to it. As a spirit Dr. Beard can readily solve every problem, and if he is the honest and sincere man he claimed to be, he will lay aside his personal and professional pride and come back and testify to the truth of what he now must know, if he knows anything about the after life. In the name of truth we demand it of him.

The editor of the Bundyite organ says of him:

"While Spiritualists may differ with him widely in some of the inferences implied in his writings, yet they will do well to study the history of his experiments. He has proven more clearly than any other popular writer, that much which passes current with the ignorant and the fanatical [which in the estimation of the editor includes all experienced and constant Spiritualists.—Ed.] as of preter-human origin can be accounted for otherwise. In doing this he has done Spiritualism a real and lasting service."

This is what the *Journal* says of a man who, more than all others, wrote more nonsense about Spiritualism, claiming it was scientific sense, than any, or all, other writers. Dr. Beard will now have ample opportunity to tell us what he knows about it, as a spirit. He certainly knew nothing about it, as a mortal, or if he did, he took precious little care to show it. That he should be commended by the editor of the Bundyite organ is sufficient to show that, in the clearest light, for the latter never commended any person or anything that showed Spiritualism to be true, right or useful.

Spiritualism in San Francisco.

Editor of *Mind and Matter*:

Though it is some time since I have sent you any notes of progress from this metropolis, it is not because the spiritual work has been at a stand still. On the contrary our cause was never more flourishing than at the present, though the work may wane in some localities, as for instance at Ixora Hall.

Since Mrs. Watson's departure for Australia, there has been a marked diminution in attendance at this old headquarters. Bro. Bishop Beale officiated for about a month, giving very good lectures, but he could not fill Sister W's. place oratorially, and was soon exchanged for Warren Chase, who met with about the same appreciation and recompense, except at his closing service, which being his seventieth birthday, was made quite a "boom" by having several other speakers advertised.

It is quite possible that the want of success by these speakers, was due somewhat to their outspoken endorsement of Materialization, which is not a popular phenomenon at Ixora. The Bundyites there still whiggle their famous "Martial Music," to keep their courage up, while the ghosts persist in coming at Mrs. Southern's and Mrs. Reynolds' seances, to confound their schemes of suppression! Verily it is hard, to put down such stubborn facts as materialized spirits have proved to be, and our Ixora brethren will yet learn the mistake and suicidal policy of condemning any phase of phenomena, without a thorough personal examination, and also of accepting dubious testimony against the genuineness of mediums from pretended accomplices.

Those who will deceive in act will also lie in word. The present aspect of the Ixora meetings seems to verify a Bible saying regarding those who "believe a lie that they may be damned." Let us hope that they will soon see the error of their ways and mend them.

Our meetings at Laurel Hall were kept up with interest for six months, when Mrs. Reynolds thought of going East, and we suspended them as regular gatherings, though she has occupied the hall irregularly for six weeks since.

As my guides informed me that my work was not done here with the closing at Laurel Hall, I secured the use of Washington Hall, 35 Eddy St., and retained the co-operation of Bro. H. C. Wilson, who was president at Laurel Hall. We opened meetings about ten weeks ago, holding a conference and mediums seances at 2 P. M. and I lecture each Sunday evening at 7.30, followed by short speeches from others.

These meetings have thus far proved very interesting and are growing in attendance. San Francisco has some of the best test media in America, and several of them participate in our work. Mrs. Breed, who is not excelled as a platform test medium, has favored us a few times, and Mrs. Cummings-Ellis has rendered us valuable aid. Mrs. Price gives some fine trance communications, and Mrs. Miller rouses the lukewarm by her stirring appeals. Miss Child, Mrs. Dow, and Mrs. Parry, who are rapidly coming into notice and public appreciation, give tests to investigators who gather around a table at the back end of our hall. Mrs. Maynard, Mrs. Southern, and Mrs. Reynolds, all have taken part with us, and proved the genuineness of their diversified gifts.

Mrs. Stevens gives us valuable lessons concerning the influence of undeveloped spirits, obsessions, etc., and Mrs. Wilson, the estimable wife of our president, also contributes much light upon the darker phases of spirit control. Mrs. Harris from Berkeley, over the bay, has opened our meetings several times with scholarly essays upon scientific and reformatory themes; also Professor Bouton, a metallurgist, has edified us with many practical and suggestive thoughts. Mrs. Seal, a trance speaker from Oakland, has helped us for two Sundays creditably to herself and much to the pleasure of the audience. Bro. L. S. Maynard has read two profound essays on "The Origin and

Destiny of Man;" and others have contributed to make our afternoon meetings pleasant and entertaining.

We entitle ourselves "The Progressive Spiritualists of San Francisco," and I trust the appropriateness of the name will be manifest in our work. Bro. Wilson presides with dignity and grace, and often leads off in the line of thought to be agitated. Thus is our work briefly sketched. At present there are three public Sunday meetings held, and soon Mrs. Richmond is expected to open in Dashaway Hall. Probably one or two meetings will be suspended during her sojourn; but we shall continue, believing that our work will be necessary and not interfere with her assured success.

Dr. D. McLennan is giving occasional private seances for materializing, which I hear are very satisfactory. Mrs. Southern has her time and strength taken up with regular private classes, so that the general public has small access to her wonderful seances. Mrs. Reynolds is so much in demand, and is so ambitious, as to be overtaxed nearly all the time, consequently her manifestations do not increase in power, but, *per contra*, are often weakened and inconclusive to really earnest but very skeptical investigators. It is a matter of regret to her friends that Mrs. R. does not foster her resources better and be content to "hasten slowly." If she would give only about half as many seances and private sittings as now, her powers would be so great that every seance would unmistakably demonstrate the individuality and personality of the materializations. But I am not her guide or master, and can only offer my gratuitous suggestions with good intent. I hear that she intends to go eastward soon, where it is to be hoped she will achieve as great success as here, and put to shame the opponents of "Heaven's last, best gift to man." Those who wish to know the truth in this matter, should attend more than one seance, unless the first should be absolutely conclusive.

Your beautiful daughter Lillie, Mr. Editor, continues her untiring work with Mrs. Reynolds. She has shown me much attention and kindness, and I feel honored and blessed by her acquaintance. *MIND AND MATTER* is well appreciated by most who read it here, and its message department must commend it to all earnest thinkers seeking for light from ancient days.

With fraternal greeting to its many readers,
DEAN CLARK.

January 26th, 1883.

Letter From Augusta, Georgia.

DEAR FRIEND ROBERTS:—Probably a letter from this section of the country, and the testimony of some of its people, will not be amiss with yourself and many of your readers. I find the very just course you pursue towards mediums, to be universally approved, and likewise your wholesome method of treating the would-be judges of those mediums through whom the spirit world give us the only palpable proofs of a life immortal. "Why," said a prominent gentleman here, a few days ago, who was from Atlanta, Ga., "I consider Jonathan Roberts, a chosen one, by the spirit world to deliver the entire spiritual fraternity," and he continued, "I consider his paper as the beacon light to every man, woman and child that peruses it. Tell him, for me, that although an old man in years, I have become young again, once more—a youthful and better man, by coming in contact with him and his valuable paper, which has proved the bread of life to me and mine."

Your paper is conceded to be the great pioneer in the promulgation of Spiritual facts and truths. It is sought for here by many. Below I send you a list of names.

I had the pleasure of meeting Dr. F. F. Taber, of Atlanta, Ga., who visits here twice a month to treat patients, and who has quite an excellent practice, and meets with good success. He is a most genial soul and an ardent friend of *MIND AND MATTER*.

I find quite a number of Spiritualists here in Augusta, the best of people and prominent in business. Some mediums are also being developed. So you see the beams of the Sun of Truth, Modern Spiritualism, have penetrated the sunny South. The treatment of you at Lake Pleasant, last July, is condemned by Southern Spiritualists who do not countenance such procedures.

Please to allow me to convey my hearty thanks to my many Southern friends for their kindness to me while sojourning among them, and especially to my esteemed friends of Augusta, and to the dwellers in Innes Hall, that being my home while here. Innes Hall is a fine Southern mansion on Jessamine Hill, a few miles from Augusta. The dear friends there have done everything to make my residence with them all that could be desired. They are true, noble, just, and spiritually good. It has been a pleasant oasis in my life's journey, and a well of refreshing draught, where, with pleasant thoughts I can retrace the steps where my feet fell in pleasant paths.

Friend Roberts, your labor has not been in vain. Go on, and the sweet chords of harmony from the grand instrument of Truth and Peace, will ever sound your praise through time and eternity. Angel fingers touch those chords and keys and nought but purity can sound therefrom.

May the universal song ever be "The truth of all things" until all nature calls forth each one to join in the grand Anthem of Progress, now being sung throughout the spirit world in recognition of the triumph of spiritual truth.

Fraternally thine,
W. L. JACK, M. D.
Augusta, Ga., Jan. 26th, 1883.

Another most Promising Medium in the Field.

Editor of *Mind and Matter*:

DEAR SIR:—I deem it a privilege to write a few lines to you, knowing you to be a staunch friend to all mediums. Fred H. Pierce, of Berlin, Wis., has been in our vicinity, giving private sittings for the past ten days.

Mr. Pierce is one of the best mediums I have known during the past twenty-five years of my experience as a Spiritualist. His mediumship is more varied than that of any medium I ever met. He is a musical and writing medium as well as test, and when under control, speaks and writes several languages, yet while in his normal condition knows nothing but English. He says he never took a lesson in music in his life, but he far excels any performer in this place, both on organ and piano. He is a young man but twenty years of age, and as he has been developed but little over a year, I think he is a remarkable medium. Yours truly,

J. S. HULL.
Campbellsport, Wis., Jan. 30, 1883.

[FOR MIND AND MATTER.]

HANDS.

BY MRS. S. L. MEGRACKEN.

There are hands, sweet hands, whose touches tell
Of the soul's deep magic powers,
Where the pure and crystal waters flow
Through all their sunny hours;

Where the flowers of thought bloom brightly,
In borders kept with care,
And their touches speak in tender tones,
Like their perfume on the air.

We would not be without such hands
For all the wide world's wealth,
For the power they hold is a magic wand
To open our better self.

There are hands to dash aside with pain,
For they speak of a darkened night,
Where the soul has steeped itself in sin,
And wrought within a blight.

Some hands we touch bring a throb of woe—
Of sorrow within the soul,
And o'er our hearts their sadness flows
Beyond our soul's control.

So all these hands, be they fair or dark,
Or soft with their velvet palm,
Or hardened with the toll they wrought,
Speak each from the soul's deep calm.

Chicago, Jan. 15th, 1883.

[Specially Reported for MIND AND MATTER.]

THE OLD AND THE NEW YEAR.

An Address Delivered by Mrs. Nellie T. Brigham,
Before the First Society of Spiritualists, New
York, Sunday Morning, December 31, 1882.

"Ring out the old, ring in the new." These words, forming the opening of a most beautiful poem, have been thought of by many to-day, for the old year is going, and the new stranger, pure and white as winter's snow, is near to us, holding in its hand a book for every one, a new year's present for us all. But it is a book that has nothing printed on its fair, white pages, no letter or word upon its pure white leaves; it is for us to write upon its pages. For every day in the year that is coming there is something for us to do, and whether we are idle or active, when the evening shadows fall upon a page of this fair, white book, something will be written, and it is for us to decide what it shall be. When the year is going as this one is, in this most peculiar time—for it is almost the last hour of the last day of the year—and the light along the western sky has died away, we stop for a moment as one stops where a road ends, where a new path begins, and we look back and ask ourselves what has the old year brought to us and what has it taken away from us, and we also ask what the new year is to bring to us.

It is not to be supposed that in a time like this we are to seek for arguments; we seek for a mirror; we do not try to paint a picture but rather to hold up the mirror before each spirit, that looking into it you may see for yourself the pictures you have been painting in the days, weeks and months of the year that have passed away forever. Even now as we are speaking we hear the chiming of bells ringing out the old year, it is not quite time for them yet to ring the new year in. (The chiming of bells were ringing out melodious sounds as the speaker uttered these words.) But as we gaze into the mirror, and also hear the soft music, as it were, floating in the air, we know that, in the year that has passed away, there have been tears, bitter tears, and joys and smiles as bright as the summer sunshine. There have been words spoken that perhaps some of us would give the world to recall, but they can never be recalled. There have been vows uttered that have left the lips white with pain; there have been greetings of love, and old friends have been taken away, and new friends have been brought to us.

The last year has been a year of great changes, and yet taking it all in all it has been prosperous, it has brought new blessings to this and other countries, and it leaves us with no condition of terror or desolation upon the land. It leaves us in a transitional state; new events are ripening and the world has been greater, brighter, broader and better than it ever was before. In the year that has gone by you know the political changes which have been made; the different countries have been learning lessons which were most needed to be learned by them. In our own country we have been learning in some of the prominent political changes what the voice of the people is. Many things have been learned which were not understood before. It is but the beginning of a political change which will broaden constantly. In many things there have been changes. In science there has been increased light, not startling, but a gradual broadening and opening of the beautiful work which it is doing for the progress of humanity.

In Spiritualism, in religious things, the greatest change is made manifest. The year has taken some of the brightest and truest minds, and you can realize to-day that in the heavenly land there must be more of music, more of joy, more of gladness, because of those who have entered the blissful region. We have lost a great and good poet who can look back upon the pages he has given us and not blush for a single word or sentence written. There has been purity of purpose, and the poets of other days, doubtless, have learned something of the poets of the later days during the year that has passed. And among those that the year has taken we find the soul of the philosopher, the scientist, the statesman, and the various others, who, in going out of this life seem to have left this world smaller than it was before. But it is true that in all this world, in all the ages that have passed before, nature has been chary of great men, she has never given one individual to the world that she has considered grand enough, harmonious enough, to be taken as the type, the pattern, by which other lives could be shaped. Each poet, philosopher and reformer, has his own niche in the temple of time, each one occupies his place, not only in the earthly state but in the spiritual, forever. In the days that have gone by, men have mourned for those who have left the earth for the fairer land. For Darwin, with his ideas containing so much of truth, he who suggested so much, he who stimulated thought. The greatest change that has been wrought has not been wrought through death, but rather it has come from religious and spiritual feeling. Some seem to think when we speak of the end of an era, the old is at an end and the new begins abruptly. It is not so.

We read of old that one of the prophets looking into the far future, saw a time when the old earth was to pass away and there was to be a new heaven and a new earth. You are familiar with the

words of the prophecy. How, some have looked for the coming of the millennium, for the dying of the old condition of things, the coming of the New Jerusalem, and they expect these things to come suddenly, and yet nature has been telling them that that is not her way, but men have not understood. The winter snow melts gradually—the Spring comes not suddenly.

And mark how evening comes: the day fades slowly, the sun sets, and yet its warm light is on the tops of the high mountains, but at last it fades away. There is a warm glow in the western sky, and the clouds in their purple majesty seem to speak of the glory of a deathless day, the day that we are to have by and by. An then the shadows deepen like a benediction, softly, like the presence of the angel of rest far up in the sky, and a great star comes out with a beautiful light throbbing as if it were anxious to tell us something of heaven, its light and its glory. Star after star shines out in the deepening darkness, and the crescent moon takes her place and smiles down, and lo, the day is gone and the night is here.

And again, how does the night fade away? Not in a single instant does it vanish and the glory of day appear. But the shadows grow less and less, and there is a chill in the air, the smaller stars fade from our sight and the larger stars grow dim and lost to view, and in the far east there comes a ripple of pink softening the clouds, then deepening into a rosy blush and the dawn is here, and at last, rising in all its grandeur and splendor the sun bursts forth and the day is born.

So old superstitions fade away, little by little; old forms change, old errors die, and gradually the new heaven and the new earth, too come to us. Gradually the New Jerusalem comes down from God out of heaven. So as the old year goes and the new one comes to us, we look back on what has been outwrought by Spiritualism, by religion, and see the changes that have occurred. All things that are of the earth shall change, decay, crumble—only spirit is permanent.

But you say, in speaking of Spiritualism, it is new, and we answer, yes, it is both new and old. Here is a river which runs by your city; its swift current flows under a bridge, that by and by is to speak of the wonderful skill and invention of man. At one point the river bears one name, while father up towards its source it has another name, yet the waters flow together, and the water of one river empties at last into the sea through the channel of the first named river. And so we find the ancient Spiritualism of the Bible and the Modern Spiritualism of to-day blending and forming one harmonious whole.

Now, when we ask, what of the present, we answer, the fruit is growing for those who look upon the orchard; to those who seek the truth earnestly, it is the dawn; and from the heights above us, clear as the notes of a bell, come the voices of angels saying, "All is well, all is well." And as we are uttering these words, the bells of heaven are ringing in the new year. In every church in the land there is a broadening spirit of liberty. And when we find a clergyman prominent and popular standing before his assembled thousands, speaking for the liberty of conscience, we say it is glorious. It is something that the past could not have borne. We are thankful that we are permitted to see this great change. Whatever the name may be under which the truth is given, it can never be made false. When we find another clergyman standing before his people, and declaring the same liberty of conscience, it must call forth the admiration of all lovers of truth and liberty; it is one of the good gifts from the hand of our father through the hand of our brother. In this we find cause for thanksgiving. And when a leader in a great and popular church dared to speak of the Bible that which he believed to be true, it was a grand and a glorious thing. Now, if out of such soil such plants could spring, and if Spiritualism is the common ground, in the deeper place of the human soul we find its philosophy—we find it is a beautiful religion of love, old in theory but new in practice, and it is given to humanity now. Indeed, we have every reason to rejoice. There never was a day when Spiritualism stood as it does now—never a day when the froth and the foam were so beaten away, and in its depth and purity it had such gifts for humanity.

But what does the new year bring to us? We see new lights in the field of religion, science and philosophy, and they are shining on the grand and beautiful subject of Spiritualism. We are not without our trials, and we must meet them face to face, always being just, and always remembering that charity and justice should stand side by side.

Think of the happy new year, when your friends whom you love will be standing face to face with you, sons, daughters, husband, wife, father, mother, all. And all that have gone before are even now speaking to you in the gentle tones of a silvery bell in the sky above us, and they are telling you of their love. God bless you all and send to each one of you a happy new year.

A Most Interesting Letter.—Charles E. Watkins, the Medium Mailed by the "R.-P. Journal,"
Wonderfully Vindicated.

HELVETIA COTTAGE, Dec. 30th, 282,
Frederick, Brown Co., D. T.

Editor of Mind and Matter:

For three months past I have been (together with J. Pope, a member of our household,) a regular reader of your excellent paper MIND AND MATTER. It becomes more interesting from week to week. The messages we get through the mediumship of Mr. James are truly startling. I am very anxious to learn whether the spirit of Havercamp will assist you in the discovery of the writings of Damiis, and how you will succeed in the search for the German translation of the Phœnician Gospel of Mathieu. Don't you fear that the priests, having their attention drawn to the matter, might be ahead of you, and secure the valuable documents for the church, they having been drilled for centuries to detect, hide or destroy whatever might extinguish the halo with which ignorance and superstition crowns its leaders. Were not Philadelphia well enough provided with German teachers, I should wish to be there to keep alive your project of studying German, and assist you in doing so. It is a beautiful language, the thorough knowledge of which pays well for the trouble of acquiring it. True, it has not the sonority of the Latin idiom, nor the universality of adaptation of the English; but in its freshness and strength, it shows true kinship to its ancestor the Greek tongue. Having lived successively in Switzerland, France, England, Greece and Egypt, I have had various opportunities to get acquainted with the advantages of sev-

eral languages, and thereby found out those of my natural tongue; just as extensive travelling reveals to us the beauties of home.

I am a novice in the ranks of Spiritualism, hardly had heard of it until last Spring, when for the sake of investigation, I attended, during two days in June, the Spiritual and Liberal Camp-meeting, at Orion Island, Michigan. C. E. Watkins, the slate writer was there, and though still a skeptic, I concluded to join three ladies who went to one of his seances. We entered a small room in which the windows were open, giving free passage to the sunlight, and to the noise from the hall below. We had, each of us, to write five questions on slips of paper, and have them ready on an uncovered camp-table. After doing so, we folded the papers tightly, and mixed the whole number, (twenty of them) thoroughly, while waiting for the arrival of Mr. Watkins. When he returned, he gave us each a pencil, and requested us to point, for half a minute, at one of the papers, then to proceed to another one and so on. Soon Mr. Watkins picked up one of the folded slips, held it between his thumb and finger, and gave the initials of the person addressed, then, taking his seat, he wrote the answer on a new slate, to the great satisfaction of the one who received it. After a short time each of my companions had a message, while I was still without. Then Mr. Watkins mentioned the letters "G. E." I had been bold enough to address the illustrious George Elliot, and humbly awaited her answer. Mr. Watkins, remarking that the message came from a higher sphere, hastily put away slate and pencil, took hold of my hand and gave me the following verbal message:

"I shall do all that is in my power to assist you in your endeavor to benefit mankind!—George Elliot."

Soon another of my questions was to be answered. Watkins was ready to write, but stopping said: "You wrote in a foreign tongue, the answer has to be written on a double slate." He prepared the pencil, placed it between two new slates, and we all took hold of them at the same time. Soon the sound of writing was distinctly heard, and when it stopped, I found on the lower slate an answer from my father. There was his hand writing and full signature, as clear as I had ever seen it during his lifetime; he died twenty years ago in Switzerland. The message was in German, assuring me that I was on the right way, concerning Spiritualism. I had heard, that spirits still in the earthly form could give messages, if conditions were favorable. To learn if this was possible, I had addressed my mother, who still lives in Switzerland. When her initials were mentioned, I became more than interested, wondering what the answer would be. Watkins said, smiling, "Another message in a language I do not understand, but my father is ready to translate it for me." Again he took hold of my hand and gave me the verbal answer. I knew best that it could come only from my mother. At the closing, Mr. Watkins gave besides our family name, mother's maiden name, and her pet name, of which I had not been thinking, when writing the question, and which is not known by anybody in this country except by my brothers living in the South. I was overwhelmed and extremely happy on receiving such convincing proofs of the truth of Spiritualism. I felt as if I was newly born.

During a public seance held the same day, Mr. Watkins spoke of the presence of my departed sister, and that of my only child; mentioned her name, age and the disease of which she died. From that day on I have been a devoted disciple to this new school of life, and give this account of my short experience in it, believing it to be one's duty to contribute whatever they can to the promulgation of truth. Living as a squatter on the borders of civilization, I have little opportunity to work for Spiritualism, but am ready and anxious to do so, if the possibility can be found.

Respectfully yours,

Mrs. M. M. Eglar.

Mrs. Carrie M. Sawyer Puts Bundyism to Flight in
Chicago.

CHICAGO, IL, January 25th, 1883.

Editor of Mind and Matter:

DEAR SIR:—Mrs. Carrie M. Sawyer, the grand medium for form materializations, has been detained for some time from going East, by a pressing engagement by parties in St. Louis, Mo.

In the latter part of December I attended one of her seances at which about ten persons were present, who declined to put her under test conditions. But she said her guides insisted on her being tied, and she asked Mr. Turner, a banker of Marshalltown, Iowa, to perform that preliminary condition. A rope was then tied around her neck, and on her taking her seat in the cabinet, both ends of the rope were put through two holes behind her back, which were secured on the outside of the cabinet by several knots. When so secured, it was impossible for her to move an inch forward or backward, or rise from her seat. The cabinet was formed by the solid wall of the room on one side, and the other sides of wood about seven feet high, with an opening at one end from top to bottom, two and a half feet wide, which opening was closed by a suspended curtain. Before this opening a table was placed, with pencil and paper upon it. Soon after the arrangements were completed the wooden cover of the cabinet was raised and hands and faces appeared there. Hands were shown quickly moving through the curtain, not through the opening of the same. This showed that spirits can penetrate matter, as if it were air.

Several spirits came out into full view, in full form, bending over the table. One female who came to Mr. Turner, was asked to write her name. She took a sheet of paper and pencil from the table into the cabinet, but did not appear again, and the paper and pencil could not be found afterwards. An emblem was given to a gentleman in this way. On both sides of the curtain, near the top of the cabinet, came out hands which clasped each other, and a spirit voice said, "So mote it be." A spirit appeared to me, in which I recognized a lady friend who came to me many times materialized at Mrs. Moor's seances. I asked her in German, whether her daughter Natalie was there. She answered, "Yes," when the latter spirit immediately appeared, and at my request she consented that I should approach her. On doing so she leaned her head against mine and said, "God bless you."

Mrs. Sawyer is a lady of a pleasant and dignified appearance. She impressed me that she was strictly honest and unrigid, unselfish and faithful in her devotion to the cause of Spiritualism. The only paper published in the city that pretends to

be Spiritualistic—Bundy's R.-P. Journal—has taken no notice at all of Mrs. Sawyer's seances during her stay here of about eight months. For those who yet believe that Mr. Bundy is a Spiritualist, this circumstance should afford positive evidence to them that under the mask of Spiritualism he conceals his bitter hostility against it, and particularly against the most reputed and celebrated mediums. Yet there are persons who say he cannot help it, as he is under the influence of evil spirits.

The reason why Mr. Bundy did not say anything in his Journal about Mrs. Sawyer, is obviously because he could not prove anything against her. She told me that Mr. Bundy had proposed to her, through a gentleman, that he would pay her fifty dollars if she would give a seance under his test conditions, he to invite six of his friends and she six of her friends to be present; to which she replied in writing, accepting his proposal, and consented that she would submit to stringent test conditions. That she would allow him even to place a sticking plaster over her mouth, provided that he and his friends would not disturb the circle. This fair and just provision, however, Mr. Bundy sternly refused to submit to.

Thus it is evident that Mr. Bundy wanted to be at liberty to grasp the spirits in spite of the fact that the medium would be placed under the most stringent test conditions he could devise, and totally unable to perform anything herself.

With this I send you also a pamphlet which Mrs. Sawyer said Mr. Bundy sent to her entitled, "Spiritualism: The Science of Life—Explanations and Hints to Inquirers—Designed for all who sincerely and honestly seek truth without regard to sect or creed." This pamphlet contains Bundy's "Platform of the Religio-Philosophical Journal," and "Hints to Investigators and Mediums." I have never read anything more Jesuitical than this production. In reading it, every candid minded person will be impressed with this view of it, and arrive at the moral conviction that Mr. Bundy does, under the mask of Spiritualism, seek to conceal his contempt for and hostility to it, and the mediums through whom the evidence of its truth are given. If this inference is erroneous, Mr. Bundy may place it side by side with some of his inferences that mediums are frauds. He will then find himself far behind them in their claims to public confidence and respect, for they have in every instance where he has assailed them, proven their claims as mediums to be true. Mr. Bundy has given no proof whatever of his journalistic integrity.

My manifold experiences have fully convinced me that the noble and truthful guides of mediums will, at the seance at which they control, give no manifestations whatever, if their mediums submit to such unreasonable and offensive "test-conditions" and shameful treatment, as Mr. Bundy, in his said pamphlet, urgently recommends to investigators to make use of, under all circumstances. If no manifestations occur under those nonsensical and preventive measures, then the mediums are to be considered impostors. I have never looked for any test conditions, and the manifestations I have witnessed were of a nature so overwhelmingly convincing that they could not have been in the least strengthened or given more satisfaction had they occurred under the most stringent test conditions.

Although the malignity of the Bundyites will prejudice narrow-minded investigators and unreasoning doubters, they cannot retard the progression of the grand cause of Modern Spiritualism, and they should know it, if they do not. Your noble and fearless work through MIND AND MATTER alone would suffice to defeat Bundyism, could it be imagined that the interference and opposition of mortals could arrest or defeat the work of the spirit world.

What exalted spirits say about Bundy, I have rejoiced to learn through a direct message from the noble and wise spirit Yermah, the Atlantean, sent me a short time ago through the unquestionable mediumship of Dr. James Cooper of Bellefontaine, Ohio, in which he gave me advice in regard to a lady, Mrs. —, who is endowed with wonderful mediumistic powers, for whose development a circle was formed, of which Yermah had taken charge with the assistance of Dr. Benj. Rush, and the guides of the materializing mediums, Mrs. Moor and Dr. Mathew Shea. But, after only three sittings, in which very remarkable manifestations occurred, which showed that said lady would become the grandest medium for form materialization, clairvoyance and magnetic healing, it is greatly to be regretted that she then grew unfaithful and violated the promises she had given to the Atlantean band of spirits, so that it is now very doubtful whether she will ever become that wonderful spiritual instrument for the enlightenment of humanity, that was so hopefully expected. It is a great pity that mediums very often do not better understand and appreciate the dignity of their mediumship, and that through their own fault it is impossible for their guides to give as perfect and satisfactory manifestations as they are so earnestly and patiently striving to accomplish.

The point about Mr. Bundy in the message from Yermah, above referred to, reads as follows:

"The work goes bravely on, for Bundy and other enemies are building better than they know; the structure they are erecting will tumble into ruins and bury them out of sight, just as soon as those controlling the movement on our side think it necessary to do so."

Very respectfully yours,

BERNARD KILLMOLOZ.

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